January 1
1925

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!" BOOK OF MORMON, ALMA 29: 1.

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MAN IS HELPLESS WITHOUT GOD*

ELDER JOHN A. WIDTSOE

I AM very happy to have the privilege of again meeting with the Latter-day Saints in a General Conference. I did not have this privilege six months ago, and I have felt the loss which is sustained by every member of this Church who does not participate in the spirit and the exercises of these great gatherings.

I bear witness to the testimony borne by President Grant this morning. I say with him that I know that God lives, that Jesus Christ is the Son of God, and that Joseph Smith was the prophet of these latter days, called to restore the eternal Gospel of Christ. I am happy in the possession of this truth; and I ask for nothing more than that the Lord may so help me to live, day by day throughout the years that may remain, that I may retain this testimony and be willing to bear it to all who may care to listen.

Yesterday morning, before I left my home, I picked up a paper which is circulated in this country by the hundreds of thousands of copies. I turned to the editorial page, and to my surprise saw a statement by the editor to the effect that what this great country needs to-day, these great United States of America, is a dose of Voltaire. I suppose he meant by that a dose of atheism. That statement has remained in my thoughts, because it seems to be another evidence of the fact that after these many centuries of light, of the Gospel of Jesus Christ, many in the world, even among professed Christians, are unable or unwilling to accept the truth of the Gospel or the existence of God.

*Address delivered in the Tabernacle, Salt Lake City, Utah at the first session of General Conference, October 3, 1924.

This is a marvelous age. It is clear to all who follow the events of the day, and who note the great steps of progress from month to month, that this is in many respects the most remarkable age that the world has known. The air above us, the seas, the solid earth, the whole physical universe, all seem unitedly to bow before man, to his acquired power over the natural forces of the universe. To-day, man is able to do things that in days gone by were conceivably done only by God. Yet, as I read the editorial in this famous newspaper, an old thought came back to me, that the airship, the telephone, the radio and all the other marvels of this age are but as the clothing of the body, but as instruments to be used by man. By means of these great inventions and discoveries, great gifts of God to the people of these latter days, it is possible for the righteous man to accomplish righteousness more widely and more speedily, but it is equally true that by means of these great modern developments the wicked man may do wickedness much more easily and much more comprehensively than in the days gone by. The discoveries with which we conjure in this day have not touched the mainspring of human character, have not shaped or reshaped human conduct. Something deeper than material conquests relates itself to human conduct, to that manner of life which in the end makes the world great or small, good or bad. A knowledge of God and faith in His word have ever been the determining force in the making of the character of a man or a nation.

If the world needs atheism, at this day, then the faith of this poor world of ours must concern itself entirely with man's own powers. Take God away from the earth and man has left only that which his own powers may produce, and he must become a worshiper of his own power. Centuries of human experiences and the events of every day demonstrate the utter inadequacy of man's unaided power in winning human happiness. Life becomes full and rounded only as the forces beyond man are accepted and used by him. Man is helpless without God.

Such thoughts have been brought home to us especially during the last twelve months by a great intellectual and spiritual controversy among honest people, which has shaken this country, and which is spreading across the seas into other countries, the result of which will probably appear much more important when history is written than the great wars and political contentions of the day. The modernists who already have been discussed from this stand say that they believe in an Almighty God, but declare that they are unable to believe in the virgin birth of the Lord and Saviour Jesus Christ. They declare themselves unable to accept as real the miracles of Christ as recorded in Holy Writ. They say that, above all things, they cannot believe that man after death may be brought into a life again, to live forever as a personal embodied being. These doubts are before them, as they

say, because man is not able to understand how such things may be done.

These people, however good and sincere they may be, are engaged in an old pastime; they limit God and try to make Him great only as man is great. They say in substance that God can do only that which man himself is able to do, or only that which can be understood by man. This limitation has been attempted before; it is not a new thing. It is surprising how, in this latter day, in this greatest civilisation, we return, over and over, to such age-old controversies. I have no doubt that in the days of Adam men differed as do these modernists and others of to-day, with respect to the nature and character or existence of God.

It seems errions to me that a man can say that he believes in a God who is the Author of life, of all the unfathomable mystery of life, and in the same breath can declare that he cannot believe that God is able to cause the immaculate conception of Jesus Christ. It is difficult for me to understand the mind of a man who believes in a God who raised the bottom of the sea into mountains, and has made the mountain-tops into sea-bottoms, and yet cannot believe in the possibility of the miracles of the Lord and Saviour Jesus Christ. It is still more mysterious to me how, in this modern day, men may say that they believe in a God who has made this great earth out of eternal elements and indestructible forces, but that man, the sum of creation, the most marvelous product of God's handiwork upon this earth, is a transitory being, to be laid down in the grave, and if he ever emerges, to be merged quiescently with the forces of the hereafter.

I am inclined to think, though I recognize that these seekers after truth are honest and desire to do the right thing in their seeking after truth—I always desire to give them credit for that—that there is no great difference between the modernist of to-day and the idol worshiper of the past. Heathen nations have set up a god to produce rain, and another to produce crops, and in a dry year of small harvests they have slapped the ears of both gods. It is dangerous to limit, in our thinking, the powers of God, to allow ourselves to say that God, the Maker of the heavens and the earth, the Founder of truth, is limited simply because we are limited in our understanding. It leads men to unbelief and atheism.

Yet, brethren and sisters, I would like to say that there is something to be said for the modernist, because, after all, he has broken away from the unacceptable tradition of the past. What has the fundamentalist, his brother, to give him? Just a short time ago I met two priests of a church well known in the world, who explained to me at great length that God is a person, yes, but a person who fills the whole universe in person,

and who, at the same time, in person complete and whole, is in every human heart. That is beyond my understanding. This summer I met a minister of another church well known in the world, who explained to me that God made matter out of nothing, and then, having made sufficient matter out of nothing, he proceeded to build an earth from the matter so created. I cannot understand that. A few weeks ago, a member of another church wrote to me and said that God was in the beauty of the rose, in the melody of a song, in the tenderness of a mother's heart; and that was all there is of God. No wonder people break away from such conceptions. No wonder that we have modernists breaking away from fundamentalists. The fact of the matter is that in this day with respect to the existence and character of God the blind are leading the blind.

Among the great doctrines revealed to the Prophet Joseph Smith, none is greater or more fundamental, as has been explained to-day by the living Prophet of to-day, than that God is from everlasting to everlasting; so far as we can understand without beginning and without end; the Father of our spirits, who in so far as He deals with human life may be understood by us, and who understands us because we are His children; a God whose glory is intelligence, and whose work and glory is to bring to pass the immortality and eternal life of man. There is no need for us of this Church to become fundamentalists or modernists or to set up new theories as to divinity, for God has revealed Himself so clearly in these latter days that, with respect to our human life, everyone of us may understand to a sufficient degree the nature of God and His relationship to the human family.

I rejoice in such truths. I rejoice to know that God in person came down to commission the boy, Joseph Smith, with prophetic power in these latter days. As President Grant has stated here to-day there is no doubt in our minds about the reality of the First Vision of Joseph Smith. Every religion is built upon a conception of God. The Lord, knowing this, has declared Himself in all generations. The first statement in Holy Writ makes it clear that man must understand the true God and must not worship false gods nor set up gods for himself. "In the beginning God created the heaven and the earth"—Almighty God, not blind forces, made the earth and the heavens above. Later on, out of the thunders and lightnings of Sinai, the first commandment was: "Thou shalt have no other gods before me." And on the back of the statue of Joseph Smith, in this square, you will find as a great fundamental message, that "It is the first great principle of the Gospel to know for a certainty the character of God."

The people of the earth are gradually beginning to understand the truths respecting God, though they are unwilling to abide by them. I read in a recent magazine—I clipped out the verses

because they seemed so applicable to our belief—a verse which reads something like this:

"We serve no God whose work is done,
Who rests within his firmament;
Our God, his labors but begun,
Toils evermore, with power unspent."

And so, the truth of this latter-day work is filtering in among the nations, and filling the hearts and souls and understandings of men. After a while I have no doubt that all shall bow before the one true God, the one who made the heavens and the earth, and who has spoken throughout all the ages to His children, even if obedience is not shown Him.

It is possible to know God. There are thousands in this Church, there have been hundreds of thousands, who are and have been able to bear witness to that. There are hosts of people, who, in this Church, have sacrificed all for the love of the Gospel, separated from their kindred, met the hardships of pioneer life, sacrificed all worldly ambitions, and then, at the close of life, have testified fearlessly that God has been good to them, that throughout their lives, in all their sacrifices, they have been simply carrying out the great purposes of Almighty God, that they have been engaged in the cause of truth, that they know of a certainty that God lives, that He has spoken in these latter days, and that it is good to be in His work. These testimonies from the thousands who have borne them become one great shout to heaven that God may be known, and that this work is a work of truth. A knowledge of God is the need of this and of every land. To know Him and to serve Him is the certain way to human happiness.

There is no other gathering on the face of the earth such as we have here this morning; such a great body of men and women who see alike and think alike. We rest ourselves upon truth, the simple truth, the Gospel of Jesus Christ. We are willing to live by that truth, and if necessary to die for it. I am deeply grateful that I know this truth; that God in His mercy brought it to my mother and to me. I praise God for it every day of my life. I know that you do the same. May the Lord be with us and make us strong in His cause. May we grow in a knowledge of God and His desires with respect to us, and be willing always to sacrifice whatever may be required of us for His great cause. I ask it in the name of the Lord Jesus Christ. Amen.

PRESIDENT SEYMOUR B. YOUNG, senior president of the First Council of Seventy, died at his home in Salt Lake City, Utah, on Monday, December 15th last. Word of the passing of this honoured veteran in Israel reached us as this issue went to press. Further details will be given next week.

MAN'S RELATIONSHIP TO GOD*

All men know that they must die. And it is important that we should understand the reasons and causes of our exposure to the vicissitudes of life and of death, and the designs and purposes of God in our coming into the world, our sufferings here, and our departure hence. What is the object of our coming into existence, then dying and falling away, to be here no more? It is but reasonable to suppose that God would reveal something in reference to the matter, and it is a subject we ought to study more than any other. We ought to study it day and night, for the world is ignorant in reference to their true condition and relation. If we have any claim on our Heavenly Father for anything, it is for knowledge on this important subject. Could we read and comprehend all that has been written from the days of Adam, on the relation of man to God and angels in a future state, we should know very little about it. Reading the experience of others, or the revelation given to *them*, can never give *us* a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject.

We only are capable of comprehending that certain things exist, which we may acquire by certain fixed principles. If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles, which were fixed by an unalterable decree before the world was.

The disappointment of hopes and expectations at the resurrection would be indescribably dreadful.

The organisation of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was agreeable to the most perfect order and harmony; their limits and bounds were fixed irrevocably and voluntarily subscribed to in their heavenly estate by themselves, and were by our first parents subscribed to upon the earth. Hence the importance of embracing and subscribing to principles of eternal truth by all men upon the earth that expect eternal life.

I assure the Saints that truth, in reference to these matters, can and may be known through the revelations of God in the way of His ordinances and in answer to prayer. The Hebrew Church "came into spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father of all, and to Jesus Christ, the Mediator of the new covenant." What did they learn by coming of the spirits of just men made perfect? Is it written? No. What they learned has not been and could not have

*Remarks of the Prophet Joseph Smith on the demise of James Adams. (History of the Church, Vol. 6, pp. 50-52).

been written. What object was gained by this communication with the spirits of the just? It was the established order of the kingdom of God: the keys of power and knowledge were with them to communicate to the Saints. Hence the importance of understanding the distinction between the spirits of the just and angels.

Spirits can only be revealed in flaming fire or glory. Angels have advanced farther, their light and glory being tabernacled; and hence they appear in bodily shape. The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down.

Patriarch Adams is now one of the spirits of the just men made perfect; and, if revealed now, must be revealed in fire; and the glory could not be endured. Jesus showed Himself to His disciples, and they thought it was His spirit, and they were afraid to approach His spirit. Angels have advanced higher in knowledge and power than spirits.

Concerning Brother James Adams, it should appear strange that so good and so great a man was hated. But so it was. Wherever light shone, it stirred up darkness. Truth and error, good and evil cannot be reconciled. Judge Adams had some enemies, but such a man ought not to have had one. I saw him first at Springfield, when on my way from Missouri to Washington. He sought me out when a stranger, took me to his home, encouraged and cheered me, and gave me money. He has been a most intimate friend. I anointed him to the patriarchal power—to receive the keys of knowledge and power by revelation to himself. He has had revelations concerning his departure, and has gone to a more important work. When men are prepared, they are better off to go hence. Brother Adams has gone to open up a more effectual door for the dead. The spirits of the just are exalted to a greater and more glorious work; hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings and motions, and are often pained therewith.

Flesh and blood cannot go there; but flesh and bones, quickened by the Spirit of God can.

If we would be sober and watch in fasting and prayer, God would turn away sickness from our midst.

Hasten the work in the temples, renew your exertions to forward all the work of the last days, and walk before the Lord in soberness and righteousness. Let the Elders and Saints do away with lightmindedness, and be sober.

WHERE *thought* and *love* are active—thought the formative power, love the vitalizing—there can be no sadness.—GEORGE ELIOT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

JAMES E. TALMAGE, Editor

THURSDAY, JANUARY 1, 1925

EDITORIAL

WELCOME, NEW YEAR!

THE FLIGHT OF TIME! The passing of the hour, the day, the year! Think of it, and think earnestly, deeply, solemnly. Continuous, inevitable though it be, there is something impressive, challenging, awe-inspiring about it. The minute comes and is gone almost before we can form a definite thought concerning it. Minutes link up into hours, the hours into days; then come weeks, months, years, decades, centuries, milleniums.

Doctor Young, the author of *Night Thoughts*, heard a clock strike, as millions have heard; but the sound went beyond his ears, entered the recesses of his mind, reached the depths of his soul, and made him think. Let us think with him; here is his thought:

> "The bell strikes One. We take no note of time
> But from its loss. To give it then a tongue
> Is wise in man. As if an angel spoke
> I feel the solemn sound. If heard aright
> It is the knell of my departed hours."

So with days and years—once past they are known only as memories, good or ill as we make them. The scroll of Eternity is unrolled from the mystic cylinder of futurity, and is wound upon that of the past; the section immediately before us we call "Time."

It is difficult to contemplate time in the abstract; we may more easily grasp the reality of a definite part, a division or subdivision of time. Some units of time-measurement are determined by Nature, others by men. A day is the precise period of the earth's rotation upon its axis; a year that of our planet's revolution about its central and governing orb, the sun. The astronomical or lunar month is the time of one revolution of the moon around its central controlling body, the earth; but the calendar month is of man's arbitrary fixation. These, the day, the lunar month and the year, are the only natural units of time.

Why do we count sixty seconds to the minute, sixty minutes to the hour, twenty-four hours to the day? Because the custom has become established. Had the decimal system of reckoning been used in the early epochs of human history, the day might have

been divided into ten hours or some multiple of that number, with subdivisions into tenths, hundredths and thousandths.

Why have we seven days to the week? Because of the Divine fiat concerning the recurrence of the Sabbath at seven-day intervals—six days for work, the seventh for surcease and rest. But the year is of fixed duration; man cannot alter it even by a second. Yet in this the beginning and ending are set by custom. There is no motion or position of sun, moon or stars, by which the day called the first of January must be New Year's Day. It was not always so. When the Feast of the Passover was established with ancient Israel, the Lord directed that with the annual recurrence of the first day of that month the year should begin. (Read Exodus chapter 12, especially verse 2).

However, the present fact with us is that by common custom we enter upon a New Year. Goodbye 1924! Welcome 1925!

We shall be the wiser and better if we make the history of the Old Year a guide to the New. To this end we shall do well to remember the past. Only through cumulative experiences can we grow and develop in wisdom.

Events of deep significance and immeasurable importance are following one another with bewildering rapidity. We say time is flying swiftly in this age; though everybody knows that the units are just as long as they ever have been. But with many great occurrences crowded into a year, we are thoughtlessly prone to think that the time is too short for them all. Nevertheless, it is a fact that history is being made more rapidly than in times bygone; that is to say, more of the really great occurrences, such as shall have enduring place in recorded annals, come to pass within a given period now than aforetime.

These are the last days so frequently and impressively specified by the Prophets. In the drama of human history the current act is the finale of the ages past, and the prologue to the more glorious future. Has not the Lord declared that in these last times He would cut short His work in righteousness? (See Doctrine and Covenants, Section 52: 11). All the centuries that have sped their way have been in preparation for the living present, the time of fulness and consummation.

The work of the Lord, the carrying of the Divine plan into effect, is being expedited. Though time be interminable, there is so little of the current epoch left that to let it pass unmarked by achievement in the duties appointed to each of us is a grievous sin.

In these Missions, as elsewhere in all the fields of missionary service and endeavour, the year just closed has been one of encouraging growth and enduring development. Much misconception regarding the Church and its people has been corrected, prejudice has been supplanted by dispassionate consideration, and truth-seeking souls in great numbers have come into the Church.

Even the reiteration of oft-told falsehoods has led to earnest investigation, followed by conviction and conversion.

With such an ineffaceable record, with the assurance of Divine acceptance of labours well done, shall we not hail the New Year with joyous welcome and the acclaim of thanksgiving and praise? So be it that when another year begins we shall have yet greater reason for gratitude and rejoicing.

Oh, ye Elders of Israel, ye ambassadors of the Great King, ye heralds of the Gospel of Jesus Christ, and oh, ye who call yourselves Saints, think deeply and prayerfully of the duties of the hour, the day, the year! And having thought, fail not to act. Bear the torch of truth to the millions yet sitting in darkness. Let us repent, everyone of us—for there is none among us who is perfect—and then call, invite, and persuade others to repent, and to seek remission of sins through their repentance, inseparably associated with faith in the Redeemer of mankind, and followed by effective baptism, that thereby they may receive the companionship of the Holy Ghost, which is the greatest gift of God to mortals.

JAMES E. TALMAGE.

COURSES OF STUDY FOR 1925

RELIEF SOCIETY

English-speaking societies: Lessons given in current Relief Society Magazine.

Other societies: Lessons as selected by the President of the Relief Societies of the European Missions, copies of which have been furnished each mission.

SUNDAY SCHOOL

Theological Department

Text—"Outlines of Ecclesiastical History."

(See *Juvenile Instructor*, Advanced Theological lessons, for outlines and suggestions).

Intermediate Department

Text—"Our Church and People."

(See *Juvenile Instructor*, 2nd Intermediate Department, First year lessons, for outlines and suggestions).

Primary Department

Text—"Bible and Church History Stories."

(See *Juvenile Instructor*, Primary Department, for helpful suggestions).

NOTE: The Primary text book is for the teacher only; but the other texts should be in the hands of as many members of the

class as can procure the books. It is true that many cannot afford copies. Therefore, the teacher should prepare each lesson at least one week ahead; and in making assignments he should refer his students to the Bible, Book of Mormon, Church History and other books that are accessible, so that home preparation and consequent interest may be secured.

MUTUAL IMPROVEMENT ASSOCIATION

Text—M. I. A. Senior Manual for 1924 or the Optional course, "Life and Teachings of the Saviour," as outlined in the *Star* of October 2nd. (Copies of this outline are obtainable at the *Millennial Star* office, 1d. each).

ADDRESSES OF MISSIONS AND CONFERENCES

THE names and addresses of mission presidents in the European Missions and of conference presidents in the British Mission are as follows:

EUROPEAN MISSIONS HEADQUARTERS, DURHAM HOUSE, EDGE LANE, LIVERPOOL.

ARMENIAN: J. Wiford Booth, B. P. 174, Aleppo, Syria.

BRITISH: James E. Talmage, Durham House, Edge Lane, Liverpool.

DANISH: John S. Hansen, Korsgade 11, Copenhagen, Denmark.

FRENCH: Russell H. Blood, 12 Avenue de la Gare des Eaux-Vives, Geneva, Switzerland.

NETHERLANDS: Charles S. Hyde, Crooswijkschesingel 16b, Rotterdam, Holland.

NORWEGIAN: A. Richard Peterson, Osterhausgaden 27, Oslo, Norway.

SOUTH AFRICAN: J. Wyley Sessions, "Cumorah," Main Road, Mowbray, C. P., South Africa.

SWEDISH: Hugo D. E. Peterson, Svartensgaten 3, Stockholm, Sweden.

SWISS AND GERMAN: Fred Tadje, Leimenstrasse 49, Basel, Switzerland.

BRITISH CONFERENCES

Birmingham: Joseph E. Tillotson, 23 Booth Street, Handsworth, Birmingham.

Bristol: Don Clyde, 47 City Road, Bristol.

Hull: Kenneth A. Brady, 1 Arlington Street, Anlaby Road, Hull.

Free State: Benjamin R. Birchall, "Drummany," Stilorgan Park, Blackrock, County Dublin, Ireland.

Leeds: John E. Wahlquist, 47 Sydenham Place, Otley Road, Undercliffe, Bradford.

Liverpool: Sidney J. Nebeker, 128 New Bank Road, Blackburn.

London: Emerson C. Willey, 152 High Road, South Tottenham, London N. 15.

Manchester: Ronald D. McGregor, 146 Heald Place, Platt Lane, Rusholme, Manchester.

Newcastle: William A. Monson, 17 Croft Avenue, Sunderland.

Norwich: James D. Moyle, 80 Clapham Road, Lowestoft.

Nottingham: Carl E. Pettersson, 84 Robin Hood Chase, Nottingham.

Scottish: Wallace R. Budge, 94 Hill Street, c/o Shearer, Garnethill, Glasgow, Scotland.

Sheffield: Olonzo D. Merrill, 19 Coupe Road, off Burngreave Street, Pitsmoor, Sheffield.

Ulster: Russell C. Capener, 35 Tate's Avenue, off Lisburn Road, Belfast, Ireland.

Welsh: Lewis F. Hansen, 29 Diana Street, Roath, Cardiff, South Wales.

MINUTES OF THE SCOTTISH CONFERENCE

THE Scottish semi-annual conference convened at Glasgow, December 14th, 1924. There were in attendance President James E. Talmage, Sister May Booth Talmage, Sister Helen Talmage and Elder Harvey H. Glade, all from Liverpool, and President Wallace R. Budge and all the traveling Elders of the Scottish conference. President Talmage presided, and President Budge conducted the various sessions.

The Sunday School session commenced at 10:30 a.m. by the congregation singing "Hail to the Brightness of Zion's Glad Morning." Invocation was offered by Brother Andrew B. McGowan. The sacramental hymn was "Reverently and Meekly Now." The sacrament was administered by Brothers George N. White and Andrew Liddle, assisted by Brothers John McDonald and Hutchison Burt. Sister Jessie Cooper led the congregation in repeating the concert recitation.

President Budge extended a hearty welcome to those present. He expressed pleasure in having President and Sister Talmage in attendance.

The Sunday School pupils rendered an inspiring program on "Religious Tolerance." Six members of the Kindergarten class gave each a short recitation. The Primary class sang "Shine On." Sisters Martha and Jessie Liddle rendered a vocal duet. Pupils of the Primary class gave a class demonstration. Bessie Clark sang "Jesus Wants Me For a Sunbeam." Essays on religious tolerance were given by Sister Louise Scott and Brother Kenneth Sunderland. The congregation sang "Truth Reflects Upon Our Senses." Brother Gilbert and Sister Isabella Blake gave each an essay on religious liberty. Sister K. H. McQueen sang "Providence is Over All."

President James E. Talmage addressed the meeting, and extended to all present the greetings of the First Presidency and the good wishes of President and Sister McKay. He congratulated all those who had taken part on the program that had been rendered so well. In a brief way President Talmage told of the great blessings the members of the Church are enjoying.

Sister May Booth Talmage expressed her joy in meeting with the members of the conference. In able manner she explained to the children that they should at all times be ready to answer the call of the Lord and serve Him to the best of their ability. She said the Prophet Samuel was ever ready to answer, "Lord, here am I," which was a wonderful example of obedience.

Elder Harvey H. Glade said it is the Spirit of the Lord that makes such meetings a success. Directing his remarks to the children he pointed out with an illustration the necessity of obedience to parents.

The closing hymn was "Thanks for the Sabbath School." The benediction was pronounced by Elder Clyde R. Service.

Immediately following the Sunday School session, Sister Talmage met with the officers of the Relief Society. She outlined the work for the ensuing months and discussed with them the means of improvement, giving valuable instructions pertaining to the Relief Society work.

The afternoon session commenced at 2:30 by the congregation singing "Come, Come Ye Saints." Prayer was offered by Brother William A. Foote. The congregation sang "We Thank Thee, O God, for a Prophet."

The general authorities of the Church and the mission and the conference officers were presented and unanimously sustained.

President Wallace R. Budge extended a welcome to all present, and assured them it would be time well spent. The theme of his remarks, which he developed in a clear and epigrammatic way, was "Continued Revelation." He emphatically declared and bore testimony that God has revealed His words to His servants in these latter days.

Elder Jesse W. Thomson expounded the necessity of service. In a pleasing way he told of the great unselfish service the Saviour performed for the world. The missionaries of the Church are rendering that same kind of service for mankind at the present time, he said.

Elder John D. Hansen testified that the Gospel has been restored, and that prayer and humility are essential in obtaining a testimony of the same.

Elder Floyd A. Bailey, the next speaker, said the greatest event in history, since the ministry of the Saviour, is the restoration of the Gospel. He declared that those who will come and see shall learn of a marvelous work and a wonder that is being accomplished in these last days.

Elder Wallace S. Calder related from his own life incidents proving the divinity of "Mormonism." He said a testimony of the Gospel is a gift from God.

Elder Clyde R. Service said the Gospel embraces all truth, regardless of its source. He exhorted all to accept the truth wherever it may be found.

Elder Reed E. Callister declared the world must reject the teachings of the Saviour if they reject the Prophet Joseph Smith. The Prophet's teachings are scriptural and in no way warrant persecution, he said.

Sister Dolly Huston rendered a vocal solo, "The Holy City."

President James E. Talmage in his remarks said the task in which Latter-day Saints are engaged was given them by the Lord; that it is the Gospel of Christ reestablished on the earth as one of freedom. He declared that Satan is a reality, and since the very beginning has attempted to take man's liberty. Freedom comes by obedience to law, and this system is the doctrine of Jesus Christ, he added. President Talmage in a humble and powerful way bore testimony to the fact that Jesus Christ is the Son of God, that He lived and was put to death and arose in a resurreeted state, that He will come again in like manner as He aseended into heaven, and that that time is near at hand.

Elder Harvey H. Glade said the Gospel of Jesus Christ has something for everyone, regardless of his station in life. He declared it is the only remedy for the ills of the world, and is the medium that can establish peace and happiness.

The closing hymn was "The Spirit of God like a Fire is Burning." Brother Kenneth Sunderland closed the meeting with prayer.

After the close of the afternoon session, President Talmage met with the officers and teachers of the conference. He admonished them to teach the members of the Church the necessity of spreading the Gospel. He said "The Lord will bless your earnest and sincere testimonies."

The final session of the conference commenced at 6:30 p.m. by the congregation singing "How Firm a Foundation."

Brother John Hunter offered the invocation. The congregation sang "O My Father."

Elder La Mon H. Wiser, the first speaker, explained the necessity of having the Spirit of God, and its benefit to mortal man. Preparation is essential in obtaining this wonderful gift, he said.

Elder Floyd C. Stuart stated that those qualities that build great characters should be cultivated. He said the Gospel offers a wide field for expansion.

Elder M. Edward Williams declared real happiness comes only through service. Efforts put forth for the service of mankind are not always appreciated, and ingratitude is worse than revenge, he said.

Elder J. Earl Stuart said the world has been engulfed in a spiritual darkness. He bore a strong testimony that the light of the Gospel has been restored to the earth again.

Brother Noel E. Tomes, who is in the service of his country, remarked that lack of power to see things through is the cause of many failures in life and religion.

Brother William A. Foote testified regarding the divinity of the great work in which the members of the Church are engaged.

A quartet, composed of President Wallace R. Budge, Elder Floyd A. Bailey and Sisters Matilda and Isabella Gallacher, sang "Cast Thy Bread Upon the Waters."

President Talmage, in a powerful address on "Divine Revelation, Ancient and Modern", showed the necessity of communion with God. The world is in need of up-to-date news from the Lord, he said. President Talmage continued by saying that this is a day of new revelation and that mankind is receiving enlightenment in various ways every hour. He then pointed out by a convincing illustration that it is folly to think that God can no longer reveal His will to man. The speaker proclaimed that God is omnipotent in the sense that He is able to do whatever He wills to do; that He is a God of truth and cannot lie. It is according to Divine plan that He should speak and give the light that is essential to the human family.

Sister Talmage bore a fervent testimony of the Gospel and asked the blessings of the Lord upon the Scottish conference.

Elder Harvey H. Glade, the concluding speaker, said the work of the missionaries has not been in vain, for good is coming from their efforts. He stated that at some future time their message would be known in Scotland for what it really is. He said he would always remember the fond associations with the people of this land.

The concluding hymn was "Guide Us, O Thou Great Jehovah." The benediction was pronounced by Elder Jesse W. Thomson.

FLOYD A. BAILEY, Conference Clerk.

FROM THE MISSION FIELD

Departures—The following missionaries, honorably released from their labours in the British mission, sailed for their homes, Wednesday, the 31st ult., per s. s. *Empress of France*: Marcellus R. Clark and Kenneth Curtis.

Transfer of Traveling Elder—Elder Roland V. Walker has been transferred from the Sheffield conference to the Eastern States Mission. The state of Elder Walker's health has made it necessary that this change in his field of labour be made.

NEW YEAR'S DAY

O GLAD New Year! O glad New Year!
Dawn brightly on us all,
And bring us hope, our hearts to cheer,
Whatever may befall.

On thee, Old Year, O past Old Year!
Our lingering looks we cast,
Ere thou dost all our actions bear
Into the shadowy past.

For all the joy and happiness
To us this past year given,
For all the love and blessedness,
For all good gifts from Heaven;

For all the care and sadness, too,
And hearts by sorrow riven,
As well as for all gladness true—
Our highest thanks be given.

"Life passes—passes" like a dream—
And yet we, looking back,
See many a golden, sunny gleam
Upon the Old Year's track;

And, looking forward, can we doubt
That there shall yet be gleams
Of sunshine o'er us, and about
Us many radiant beams?

Then welcome, welcome, glad New Year!
Dawn brightly on us all,
And bring us hope, our hearts to cheer,
Whatever may befall;

Bring patience, comfort, gladness, rest:
Bring blessings from above;
Bring happiness—the highest, best—
To us and those we love.

SELECTED.

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